



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Knoon ¹ (25 th Arabic alphabet); by ² the pen ^x and what yasttorona ³ (line-inscribe they ^z).	ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾
2. Not you ^s (are) by your ⁿ Lord's boon ^{w4} surely a maniac. ⁵	مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
3. And verily for you ^s surely (is) a remuneration ^x other than slighted/severed. ⁶	وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾
4. And verily you ^s (are) surely on a great character.	وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾
5. So shall discern/sight[you ^s] and discern/sight they. ^z	فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾
6. By which ^x (of) you ^b (is) the maftoono ⁷ (he is bedeviled).	بِأَيِّكُمْ الْمَفْتُونُ ﴿٦﴾
7. Verily your ^t Lord, He (is) knowinger by whom ^p [he] strayed a'n(off) His path and He (is) knowinger by the muhtadeena ⁸ (he-they who became divinely-guided).	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾
8. So let-not obey [you ^s] the deniers.	فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾
9. Longed they ^z if ⁹ [you ^s] fawn ¹⁰ so they ^z (would) fawn.	وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾
10. And let-not obey [you ^s] every balla'fen (iterative swearer) mabeenen ¹¹ (he who is: feeble/ miniscule/ and vile).	وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾
11. Hammazen (iterative slanderer-gossiper), mashsha'en (iterative walker) by a calumny.	هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾
12. Manna'en (iterative preventer) for the khayrey ¹² (desirable-/ possession/ goodness), aggressor, atheemen (iterative sinner).	مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. Ottollen (cruel-dragger) after tha'leka (afar-that-it/ that) ^x zaneemen (illegitimate-ever-pretender/ conjoiner other people).	عُتْلٌ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾
14. That [he] [was] possessor (of) possession and sons.	أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾
15. If ¹³ (to be/ being) recited on him Our Aya'te ^w (Qur'anic statements) said [he]: (such are) The Firsts' fables.	إِذَا تَتْلَىٰ عَلَيْهِ ءَايَتُنَا قَالَ أَسْطُورُ الْأَوَّلِينَ ﴿١٥﴾

¹ The letter “ن” and in it are varieties of statements as to its “meaning,” besides the letter itself. The best of the statements is that which Abo Hurayrah says that he heard The Prophet (SAWS) saying it is the “ink bottle.”

² The letter “و” preceding word “القلم,” is “و القسم,” the English equivalent of “by” when one makes an oath and says: “By God.”

³ The word “يسطرون” means line-inscribe, i.e. and make line or lines of writing. See الراغب.

⁴ See the Lexicon attached to this Translation for “ne'amal” (“boon”).

⁵ The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

⁶ The word “mamnoon”= “ممنون” means: (1) that which is cut, (2) that which is diminished, (3) slighted and unaccountable. See التاج.

⁷ The word “maftoon” is singular, masculine objective noun, meaning: he who is bedeviled.

⁸ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen.”

⁹ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See معني اللبيب، ابن هشام.

¹⁰ The word “يدهن” means to fawn, i.e. to flatter/supple and compromise.

¹¹ The word “mabeen” is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and vile.

¹² The word “خير” = “kharayn,” and grammatically inflected “kharayn” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

¹³ The particle “إذا” is a future adverbial conditional article hence it is “if” not “when.”

16. We shall brand him on the snout. ¹⁴	سَنَسِمُهُ عَلَى الْخُرْطُومِ ﴿١٦﴾
17. Verily We essayed them just-as We essayed the garden's ^w companions, <i>edh</i> (whereas) <i>aqsamo</i> (they ^z oathed) surely they ^{z15} cut its ^w bunches <i>mussbeena</i> (by morning and enjoyers).	إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾
18. And not except they. ^z	وَلَا يَسْتَتْنُونَ ﴿١٨﴾
19. So ambulated on it ^w a he-ambulant ¹⁶ from your ^t Lord while they (were) sleepers.	فَطَافَ عَلَيْهَا طَافٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾
20. So it ^w became like the <i>ssareeme</i> ¹⁷ (gardens whose fruits are blackened and cut-off/its bunches/ burned like ash).	فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾
21. So they ^z mutually called (each other) ¹⁸ <i>mussbeena</i> (by morning reachers and enjoyers).	فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾
22. That <i>eghdo</i> (go early-morn you ^z) over your ⁿ <i>bartha</i> (cultivation/ tillage/ crops), <i>en</i> (if) you ^c were <i>ssa'reemeena</i> ¹⁹ (cuttersofthede-palms bunches).	أَن أَعْدُوا عَلَى حَرْثِكُمْ إِن كُنْتُمْ صَرِمِينَ ﴿٢٢﴾
23. So launched they ^z while they <i>yatakhaflatona</i> (they ^z were: mutually lowering their voices/ whispering).	فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾
24. That not surely enters it ^w today on you ^b a <i>meskeenon</i> (not having sufficient material possessions).	أَن لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾
25. And <i>ghadaw</i> (they ^z went early-morning) on <i>hardden</i> (parry), ²⁰ <i>Qadereen</i> ²¹ (he-they capable of: doing/ enforcing/ influencing).	وَعَدُوا عَلَى حَرْدٍ قَادِرِينَ ﴿٢٥﴾
26. Then <i>lamma</i> (when/ whence) they ^z saw it ^w said they: ^z verily we (are) surely strayers.	فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَّالُونَ ﴿٢٦﴾
27. Rather we (are) <i>mabromoona</i> ²² (they who are deprived).	بَلْ لَّحْنٌ مَّحْرُومُونَ ﴿٢٧﴾
28. Said their <i>an'satto</i> ²³ (ideal/ just): have [I] not said for you: ^b <i>lawla</i> (why do not) <i>tosabbehoona</i> ²⁴ (say you: ^z subhana Allah).	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾
29. Said they ^z : <i>subhana</i> ²⁵ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; verily we were <i>dha'lemeena</i> (injustice-doers).	قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾
30. So <i>aqbala</i> (forwardly-advanced) some (of) them on some	فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ

¹⁴ The word "الخرطوم" is the "elephant's nose," says الراغب. And الراغب adds by saying that the nose was referred to as "الخرطوم" to debase, demean, and mark with ignominy and grotesqueness the one referred to.

¹⁵ For lack of better word, for "يصرمونها" I say: "they^z cut-its^w bunches" bearing the fruits, for the palm-dates during "harvest" time at the end of the season, such bunches cutting is the "صرام," done in preparation for the next season.

¹⁶ The word "طاف" is singular, masculine subjective noun. Translated here as "he-ambulate" as there is no English equivalent for "طاف" and "ambulant" is an adjective. So "he-ambulant" to coin the needed noun.

¹⁷ The word "sareem" is masculine, singular objective noun, meaning: the gardens whose date-palms which looks blackened and had their fruits cut-off. Or burned like ash. Or the "sareem" is the dark night, so this garden and its date-palms bare and blackened like the darkness of night. There is no English equivalent.

¹⁸ The word "تنادوا" = "نادى بعضهم بعضاً" that is literally mutually called each other, or mutually they gathered in their club.

¹⁹ The word "saremeen" is masculine, plural subjective noun, meaning cutters of the date-palms bunches, with no English equivalent.

²⁰ The word "حرد" has several meanings: (1) parry/ isolation, (2) intention, (3) exasperation, (4) contemplation). See اللسان.

²¹ The word "Qadireen" = "قادرين" is masculine, plural, subjective noun, i.e.: they who are capable of: giving, doing, enforcing or influencing. That is they thought of themselves as are able to take all the necessary measures and execute their plan as they schemed it.

²² The word "محرومون" is masculine, plural, objective noun, meaning they who are deprived, with no English equivalent.

²³ The phrase "most-middle" is an Arabic tongue expression which means among them the most: ideal/ just.

²⁴ The word "tosabbehoon" means say you^z: subhana Allah, i.e. singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁵ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

mutually blaming.	يَتَلَوُّونَ ﴿٦٨﴾
31. Said they: ^z <i>ya'waylana</i> (for us: a lengthy: stay in a valley in Hell/ bane/ woe); verily we were tyrants.	قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٦٩﴾
32. <i>Asa</i> (craving a deed beyond one's means that, may) our Lord to substitute for us <i>khayran</i> (choicer/ worthier) than it; ^w verily we (are) to our Lord desirers.	عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٧٠﴾
33. Like <i>tha'leka</i> (afar-that-it/ that) ^x (is) the torment and surely the Hereafter's ^w torment (is) bigger, if they ^z were (to) know they. ^z	كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٧١﴾
34. Verily for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) <i>enda</i> (by munificence off/ by Rule off) their Lord (are) paradises ^w /gardens ^w (of) the <i>naeem</i> (permanent mental and physical delights in the highest chambers of Paradise).	إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٧٢﴾
35. Do then We make the Muslims like the criminals.	أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٧٣﴾
36. What (is) for you ^b ; how you ^z rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٧٤﴾
37. Or for you ^b a book, in [it ^x] you ^z study.	أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٧٥﴾
38. Verily for you ^b in it ^x what choose you. ^z	إِنْ لَكُمْ فِيهِ مَا تَخْتَارُونَ ﴿٧٦﴾
39. Or for you ^b <i>aymanon</i> (oaths) ^x on <i>Usba'legba'ton</i> ²⁶ (ultimate-she ^y) to 'The <i>Qeyamatey's</i> ^w (Judgment's) Day; ^x verily for you ^b what rule you. ^z	أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لِمَا تَحْكُمُونَ ﴿٧٧﴾
40. Let-ask them [you ^s] which ^x (of) them by <i>tha'leka</i> (afar-that-it/ that) ^x (is) a claimer [he].	سَأَلَهُمْ أَتَيْهِمْ بِذَٰلِكَ زَعِيمٌ ﴿٧٨﴾
41. Or for them partners; so <i>l'ya'ato</i> ^x (let-they ^z bring-/ come) ^x by their partners <i>en</i> (if) they ^z were <i>ssa'deqeena</i> (always truth enforcers).	أَمْ لَهُمْ شُرَكَاءَ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٧٩﴾
42. Day (to be/ being) bared-a'n (off) a leg ²⁷ and (are) (to be) invited they ^z to the kowtowing then not can they. ^z	يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٨٠﴾
43. <i>Khusbeya'an</i> ²⁸ (submittingly subdued) (are) their <i>abssa'ro</i> (insights/ discernments) over-burdens them ignominy ^w ; and <i>qad</i> (already and affirmatively) (had been) invited they ^z to the kowtowing while they (were) sound. ²⁹	خَشَعَةً أَبْصَرَهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٨١﴾

²⁶ The word “بالغة” = “ultimate-she^y is an adjective modifying “oaths,” which is in its plural format (as in this case) is a “broken plural” requiring a feminine modifier. Hence, the suffix of ultimate-she^y i.e. *reaches* or *reaching* all the way to the Day of Judgment.

²⁷ The word “ساق” in this context means “hardship,” see *الراغب*. Also, the expression “Day (to) be bared off a leg” is an Arabic tongue expression meaning: when the matter or the situation becomes rather serious, tough, and hard to manage. More importantly, there is *Hadeeth 1871* ج 4/ص 1871 صحيح البخاري where the Prophet (SAWS) says: *يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ*. *فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَيَبْقَى كُلُّ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِيَاءً وَسَمْعَةً فَيَذْهَبُ لَيْسَ يَسْجُدُ فَيَعُودُ ظَهْرُهُ طَبَقًا وَاحِدًا*. That is: “bares our Lord off His Leg, then kowtows for Him every a believer and a she-believer and remains every whoever was kowtowing in the World hypocritically and reputedly, so he goes to kowtow then reverts his back (as) one tier”. See *البخاري* as referenced above or page 422 in *صالح بن عبد العزيز* و *مراجعة فضيلة الشيخ: صالح بن عبد العزيز* 1421هـ= أبريل 2000م. *موسوعة الحديث الشريف*، الكتب الستة، بإشراف و *مراجعة فضيلة الشيخ: صالح بن عبد العزيز* و *مراجعة فضيلة الشيخ: صالح بن عبد العزيز* for a good discussion of this word “ساق”.

²⁸ The word “خاشعة” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعة” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “خاشعاً” are those who submittingly subdued their body, sight and sound. Also sometime “الخاشعون” = *they who bow in the Prayer*. See *البصائر* and *اللسان*. Since this Ayah speaks about their sights being “خاشعاً” that means *their sights are submittingly subdued*.

²⁹ That is while they were alive in the world.

44. So let Me and whom ^P [he] denies by this the discourse; We shall allure ³⁰ them from whence not know they. ^z	فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثَ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾
45. And [I] protract for them; verily My scheme (is) <i>ma'teenon</i> (enormously strong and indefatigable).	وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾
46. Or [you ^s] ask them remuneration then they of a mulct (are) <i>muthgaloon</i> ³¹ (they ^z that are heavily-laden).	أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾
47. Or they ^z have the invisible then they write they. ^z	أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٧﴾
48. So <i>issber</i> (let-hold on patiently [you ^s]) for your ^t Lord's rule and let-not be [you ^s] like the fish's companion; <i>edh</i> (whereas) [he] called while he (was) <i>makdhoomon</i> (he who is distressed/imprisoned/ and exasperated).	فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾
49. <i>Lamla</i> (had it not been for) that overtaken him a boon ^{w32} from his Lord, surely [he] (would have been) <i>nubetha</i> (slightingly cast) by the open while he (is) <i>madhmoom</i> (he who is dispraised).	لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾
50. Then <i>ejtabaho</i> (favorably and directly selected him) his Lord then made him [He] of the <i>ssa'leheena</i> (righteous people).	فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنْ الصَّالِحِينَ ﴿٥٠﴾
51. And <i>en</i> (if) almost who ^r unbelieved they ^z surely <i>youz'le-</i> <i>gonaka</i> ³³ (they ^z slip you ^s) by their <i>abssa're</i> (insights/- discernments) <i>lamma</i> (when/whence) they ^z heard the <i>thekra</i> (Qur'an/message) and they ^z say: verily he (is) surely a maniac. ³⁴	وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾
52. While not it ^x except <i>thekron</i> (Qur'an/message) for the worlds.	وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾

³⁰ The word “سَنَسْتَدْرِجُهُمْ” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active subject pronoun, as represented by the “ن” and the present participle verb “سَدْرِجُ” meaning: allure some one to something almost always not favorable to him, (c) the pronoun “هُمْ,” for them.

³¹ The word “muthgaloon” is masculine, plural objective noun, meaning they that are being burdened.

³² See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

³³ This Arabic tongue expression, meaning that they like by their imagination (through their enraged eyes) love to destroy you by tripping you or making you slip, fall and be severely harmed.

³⁴ The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective. +